1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

343 so low (only three or four feet above the ground level at the ridge) that the dirt, now banked around it and spread over the whole, held it firmly. The ridge pole ran east and west; the tiny entrance, through which one could just creep, was in the eastern gable-end. Logs piled one on another closed the opening. A man working alone took a month to build such a storehouse, but [476] friends or relatives usually helped. They were fed by him but not otherwise paid. Melons, pumpkins, and similar foodstuffs were [251] stored in these houses.

177 343 Modern storage houses are like those described by Bartlett in 1852. These are small rectangular houses, the walls consisting of stakes set close together and provided with a dirt-covered roof. The space between the wall stakes usually allows free circulation of air, but Bartlett remarks, "They are wattled with straw and rushes, and are sometimes covered with a thick layer of mud."[8] This has become the modern residential type.

343 251 285 While basket granaries were quite unlike these structures in construction, they stood so invariably as part of the house group that they should be described here. The granaries (sâkwi'n) were huge nest-like affairs crudely coiled of bunches of arrowweed, one or more of which stood near every house. They were three to five feet in diameter, three to four feet high, depending, of course, on the amount of material to be stored. These were, strictly speaking, not baskets at all, since they lacked a bottom, but thick-walled, coiled cylinders. The process of their manufacture was [171] exactly that described by Kissell for the Pima.[9] Mrs. Redbird, who made a small granary for me as a model, used a base ring taken from an old granary, and wove counter-clockwise working on the outside of the near edge. They were woven by both men and women; those who did not know how, employed experts. These granaries lasted for years.

251 343 The granaries rested on a low platform or were half-buried: they were not placed on the roof as by the Pima. A crib-work was built to raise them off the ground a foot or more to keep the contents dry and away from rodents. This consisted of two short

[8] Bartlett, *Personal Narrative*, II, 234.

[9] Kissell, *Papago and Pima Basketry*, p. 178; see also Russell, *Pima Indians*, p. 144.

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192 vaxal,aθa'x, "counting the intestines," loom-string (the string by which this was
286 later bound to the loom bar probably had no name)
xalyada'xk or caaĕ'kc, heald (the latter also the name of the weaving sword?)
n,lmákwe', shuttle
n,lmai'e'klc, "to draw together tightly," weaving sword
cak,i'xá, weave dagger (also the modern name for a match)
atcw'tltkwln,l'pc, "cotton cover," cotton blanket
cuxŏ'pa, woven belt
hapĕx, woven headband
tcuxwl'l or xa'a'p, woven cradle band

BASKETRY

285 The Maricopa manufactured only burden baskets, obtaining
415 from the Pima the flat bowl-like baskets needed for winnowing or
439 serving food. Every household had one of each, but rarely more.

FIG. 11.—Burden basket (from native drawing)

Today a Pima basket forms part of every woman's equipment and is highly prized. The Maricopa were a pottery using people:
[171] where among the upland tribes of Arizona baskets were used for
[323] every purpose, here were clay vessels in a dozen forms. This is the lower Colorado habit, where also baskets were obtained by trade rather than manufactured, and not much used. My informant stated at one time that neither Maricopa nor Halchidhoma made baskets, but this is surely not correct even for the latter.

285 The burden basket was in coiled technique, wide-mouthed and about as tall as wide. The base was flat, the sides flaring (Fig. 11). Unfortunately I failed to record the size, but from the manner of reference, I judge the basket about sixteen inches tall. The foundation of the coil was a bundle of finely split tule; the sewing

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
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element was devil claw (martynia: gwŏxtŏ'n, both plant and seed pod) on the base and split willow on the sides. The base was always made of devil claw, which, being tough, would stand dragging across the ground. The number of split tules in the foundation was ordinarily not counted, but if a finely sewn basket was desired, these were five. Naturally the slimness of the coil would depend on how thin were these tule elements. Ordinarily the width of the coil was about the same as in Pima baskets, i.e., about one-quarter inch. They preferred to weave them of such fineness because they were valuable: "they took so long to weave." A finely woven basket wore well. The attitude was that if they troubled to make them at all, pain should be taken to make a close fabric. Designs in black devil claw appeared on the sides. These were similar to some employed on Pima bowl-baskets, and were arranged in two encircling bands, one above the other.

Coiling of the base was in a clockwise direction, sewing on the edge farthest from the basket maker (the inside of the basket facing up), the free end of the foundation protruding to the right. This was continued up the sides, i.e., working on the far edge in a clockwise direction, the basket standing upright. A left-handed worker coiled in the opposite direction. The sewing was done with the aid of an awl. Basket coiling was called hapo'vŭk (or hapu'vĭc), which was an alternative name for weaving on the loom.

Such burden baskets were called iyal,ĭpai'ic, "mesquite basket," because they were primarily intended for use when gathering that fruit. When the basket was packed full of the beans, short sticks were inserted between them and the sides in order that an overload could be piled above. This was carried on the head supported, like a pot, on a ring made of the inner bark of the willow. The basket lacked loops and was not carried with a pack strap.

The netted carrying frame of the Pima and Papago was not made.[16]

[16] Bartlett stated that both Maricopa and Pima used this frame, but he was certainly mistaken (*Personal Narrative*, II, 236).

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
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285 [177] [415] Recently a large storage basket (kwĭltŭ'n) for beans, corn, and wheat was imitated from the Pima. (In earlier days storage was in large pottery vessels.) Such baskets have rounded bases, with their sides tapering to a mouth but half the basal diameter. One specimen was thirty inches tall; its greatest diameter, near the base, the same; its mouth fourteen inches across. These were coiled on a foundation bundle of the longest wheat straws obtainable, the sewing element being strips of willow bark. The space between stitches was equal to the width of the sewing element. Since the foundation was about one half inch diameter and the bark strip nearly as broad, the result was a checkerboard pattern over the whole surface. Coiling of the base proceeded counterclockwise (looking into the basket), presumably on the near edge with the free end of the foundation to the right. When the side had been built up to a height of about a foot, the basket maker seated herself inside to work. This would bring the free end to her left. This basket was identical with those figured for the Pima by Russell and Kissell.[17]

[171] [415] Huge nest-like storage baskets or granaries (sākwi'n) were made, which were identical with those of the Pima in shape and technique of manufacture.[18] These were cylinders, three to five feet in diameter and somewhat less in height, without top or bottom, but set on a crib-work platform and covered with arrowweeds (see p. 90). The technique was a crude coiling, the material arrowweed. They were woven counterclockwise, working at the outer face on the near edge. Such granaries were constructed by both men and women.

[462] [415] A sifter (caxaxa'c) was elliptical, shallow, and about a foot long. Thin willow twigs laid transversely and longitudinally were bound to a willow hoop.

[854] Basket technique was also used in the manufacture of cradle hoods.

[17] Russell, *Pima Indians*, p. 144; Kissell, *Basketry of the Papago and Pima*, pp. 184–85.

[18] Kissell, *op. cit.*, pp. 172 f., esp. p. 178. Bartlett mentioned only the type described in the preceding paragraph for both Pima and Maricopa, not this nest-like granary (*Personal Narrative*, II, 235).

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
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The rectangular baskets with lids in twilled, plaited weave and the sleeping mats made by the Pima[19] were not among Maricopa products. 285

VARIOUS TECHNIQUES AND TOOLS

Skin dressing.—Hides seem to have been but little used, not so much because deer and fur-bearing animals were rare, or that they were indifferent hunters, but because few articles were made of dressed skin. Correlatively the skin dressing process was rudimentary. Here again their habits coincide with the lower Colorado tribes. The upland tribes of Arizona were proficient workers in skins, those of the Colorado-Gila lowlands were not. 281 [171]

The uses of hides were few: the only uses cited were thongs, quiver, and shield. Rawhide sandals have come into use since cattle were obtained. [177]

A deer carcass was flayed by slitting down the belly from the neck, cutting along the inside of each leg, leaving the hoofs, but taking the head skin.

To tan the hide (k'wĭl,a), the flesh side was spread with parched seeds of the giant cactus fruit (the residue after a drink was made from it) and the skin folded with the flesh side in. This was to absorb the grease (?). When opportunity came to work the skin, it was first soaked in water. It was then slung over a smooth slanting pole and the flesh side scraped with a sharpened stick, not a stone. The hair was probably removed with a split bone scraper. The hide was then pounded with a stone while lying folded on a flat rock, available only in the mountains. When it was soft, it was further worked by rubbing with the hands. My informant had heard that deer brains were sometimes used for tanning. Pumpkin seeds were not used, as by the Cocopa, nor were skins smoked or dyed. Skins were also tanned with the hair on: fox, coyote, wolf, and mountain lion. (There were no bears in Maricopa territory.) Skin dressing (k'wĭ'ltamavĭsteu'm, "hide softening") was the work of men alone. [412] [136] [462]

Willow bark blankets may have been made, but it is very doubtful. Kutox described these, called xacĭl,ĕ'p, as made by 286

[19] Russell, *op. cit.*, pp. 93, 134, 145, 147.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

286 elder women. The willow bark was stripped from the base of the tree upward, after a fire had been built near it to soften the bark so that long strips might be obtained. This bark was used for a wide variety of purposes and always prepared in the same fashion. It was soaked in water for three weeks, then the inner, finer layers could be stripped off.

My account of bark blanket weaving is very uncertain: the aged informant had never seen one made. Warps and weft were both rolled bark cords. It was said that the warps were doubled to hang over a horizontally suspended bar, the wefts being inserted first at the lower ends of the warps, and the whole closely woven. It was unknown how the lower ends of the warps were held: unless they were held, beginning at the bottom seems impossible. When the weaving reached the upper end, the bar was pulled out. It seems much more likely that the weft was twined, provided such fabrics were made at all. Last Star emphatically denied this, and it is quite possible that the foregoing is a misunderstood description of the making of a woman's bark skirt.

Woven bags (xal,ămĕ'c) were made to hold valuables, such as beads.[20] These were said to have been globular and closely woven with cotton yarn wefts and warps. Further details have been forgotten.

Carrying devices.[21]—The pack strap and the carrying net of 482 southern California were unknown,[22] women usually carrying loads unsupported on their heads, men on their shoulders. Where need arose articles might be transported by a woman in a blanket, the corners of which were tied together and resting on her forehead, or tied around her waist so that the package rested on the small of her back. A substitute for the blanket readily 285 made to carry home mesquite beans was a temporary mat of 482 arrowweed, called tcultcl'tc. The weeds were placed thickly on the ground, their stems alternately in opposite directions, and willow twigs twined through at each end, and, if the mat was large, through the middle as well. The corners were drawn together and tied as with a blanket.

283 Heavy ropes were also made to tie up fire wood and the like.
482

[20] Cf. the Mohave (Kroeber, *Handbook*, p. 738).

[21] See also p. 330 for carrying habits.

[22] Also the netted carrying frames of Pima and Mohave and the net bags of the Pima.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

PLATE XV

●285
854
531

CRADLE AND HOODS

(*a*, Assembled cradle; *b*, frame; *c*, mattress; *d*, hood; *e*, girl's hood; *f*, *g*, boy's hoods)

[FACING p. 315]

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
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854 Each bundle was wound with bark for some distance at its middle, its long ends falling free. The bent bundles were arranged concentrically and bound to one another only at the sides. This point should lie behind the infant's shoulders. The mattress was placed so that the outer loop did not reach quite to the arch of the frame and the loose ends hung beyond its lower end.

[856] An elongated pad was placed on the mattress behind the baby's shoulders "to keep them straight." This is now made of cloth and probably was in earlier days. It was a wound ring stretched so that its sides met (Pl. XV, *a*).

Two binding bands were used; the upper broad, woven (see p. 115), and bearing a design to indicate the sex of the baby, the lower narrower and braided of cotton cords or willow bark. The upper band was always fastened by its fringes to the side bar of the frame to the left of the infant between the first and second cross-pieces (Pl. XV, *b*). The bands were wrapped spirally downward to the left, making a single bundle of baby and frame. The designs of the upper band are shown in Pl. X.

285 854 The cradle hood was a broad basketry hoop of twilled weave (Pl. XV, *d*). The material for warp and weft was the bark of willow twigs, stripped off to the correct width and length. (In winter the twigs had to be boiled to loosen the bark.) Its manufacture was not observed, but it seems that the weft was continuous; the long unwoven portions of warp at each end were lapped, divided into two bundles, and each bound separately. The decoration, 531 varied to show sex, consisted of concentric lozenges containing a 562 central spot, separated by chevrons, diagonal lines, or zigzags. 854 These were produced by twilling. A curious feature is that the [285] design was accentuated by painting with white, yellow, and red, leaving portions of the surface in the natural olive drab (shown diagrammatically in Fig. 13). The hood for a girl had lozenges in the median line, separated by chevrons placed transversely, the ends of which turned back from the margins of the hood (Fig. 13, *a*).[3] A boy's hood had oblique white lines reaching from one

[126] [3] The specimen illustrated in Plate XV, *e*, was made incorrectly. It is not quite broad enough, so that the ends of the chevrons do not turn back.

2:Bartlett G-5 (1850-1853) 1854
NT15 River Yumans NT15
Pima N429

about two pailfulls, and the smallest half a pint; jars with small apertures, resembling bottles; basins of different sizes and forms, from that of a milk-pan to a saucer; and oblong vessels of small dimensions used as dippers. All these vessels are painted or ornamented with black lines arranged in geometrical figures, and of a character resembling those on the head-bands.

Baskets and Pottery of the Pimos and Coco-Maricopas.

The basket work of this people is remarkably well made of willow twigs, and so close as to be impervious to water. The baskets are of various shapes, and are used for different purposes. Those of a large basin-like form are the most common. These they carry on their heads filled with corn or other articles. Like

2:Bartlett G-5 (1850-1853) 1854
NT15 River Yumans NT15
Pima N429

P RY 285

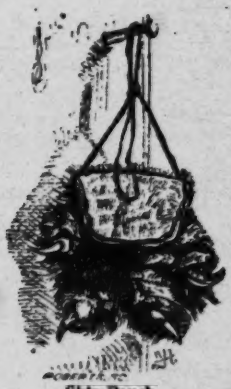
the pottery, they are ornamented with geometrical figures, arranged with much taste.

P RY 291

The dress of the Coco-Maricopas and the Pimos is the same. The women fold the smaller blankets or other cloths, and pass them around their loins, letting them hang to their knees. They are sometimes fastened with one of the belts before mentioned, but are generally kept in place by simply tucking one end in. Sandals of raw hide are worn on the feet. Nothing is worn on the head, nor is the hair ever tied up.

P RY [302]

P RY [293]



Skin Pouch.

P RY 302

In front it is cut off square across the eyebrows; the rest is suffered to hang loosely over the ears, neck, and about half way down the back, affording a protection to these parts from the intense heat of the sun.

P RY [304]

It is a universal custom among the women when they arrive at maturity, to draw two lines with some blue-colored dye from each corner of the mouth to the chin. This is pricked in with some pointed instrument, and remains through life. Occasionally a fair one gets a

P RY 301

/81/

The Maricopa

Customs, Arts, and Beliefs

101 The Maricopa are a small tribe of Yuman stock living as
131 neighbors of the Pima, chiefly in the valley of the Gila in southern Arizona, though a few make their home on the Salt River reservation east of Phoenix. Maricopa, Yuma, and Mohave tra-
101 dition, while vague on the subject, relates that the Maricopa
173 once lived on the Colorado river between the Mohave and the Yuma. Possibly they were a part of the latter, rather than a separate tribe. Enemies of both the Yuma and the Mohave, they were gradually forced from their home country to the Gila and up that stream. Their removal from the Colorado to their pres-
[167] ent home was not accomplished at one time, but represented a
[648] series of movements up the Gila, until eventually an alliance was made with their old-time enemies, the Pima -- an alliance of great benefit to both tribes, for it enabled them more successfully to resist the marauding Apache. The Maricopa separation was much more recent than that of the Havasupai and Walapai
[144] from the parent body, for the Maricopa still bear close physical resemblance to their Yuma and Mohave kindred. Furthermore, the mythology of the Maricopa also indicates comparatively recent association with these two tribes. When noted by Father Garcés, in 1775, they had not progressed farther eastward than Gila Bend.

177 The mythological, ceremonial, and religious concepts of the Maricopa, although primarily Yuman, show some effect of their close contact with the Pima. In mode of living they are much like their neighbors, and show few traces of their Yuman ancestry. /82/ Morally, too, they differ widely from the Yuma, being exceedingly strict, while the latter are notoriously lax. The
●[285] Pima type of dwelling was adopted by them, and their knowledge of basketry evidently came from the same source, for this art, although exhibiting somewhat greater skill in execution, shows identity in form, design, and material with that of the Pima.
323 They make a great deal of pottery: large jars for storing water
415 in the houses, smaller ones for carrying water on the head, and
[482] cooking pots of many sizes.